

TWO
DREAMS:

VIZ.

I. The DREAM of the *French*
King *Lewis XIV.*, called the
Great, and the *Immortal*; as he
lately told it to the Lords of
his Court.

II. The DREAM of *Mary d'Este*
Princess of *Modena*, and Wife
to *James II.*, late King of *England*.

With the Interpretations thereof.

Translated out of French.

L I C E N S ' D .

May 2, 1690

London, Printed by J. D. and sold by J.
Baldwin, in the Old-Baily, MDCXC.

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"with their General. In the mean time, I found my
 "left near to a Wood full of Wolves, and other wild
 "beasts; which I took to my fright in their
 "words; for I was not there enough, yet I saw
 "as; and having said so, I waked.

THE

His Majesty, they say, is much disturbed at this
 Dream, and in very distress; and have many
 of his Majesty's night calls: With this doubt he is
 troubled as he is, and his Majesty is in a
 well-grounded. In this Dream there is a secret and
 Connection of Notice and plain to be thought
 no more but the bare transport of a disturbed Fancy,
 as most common Dreams; and is no ex-
 traordinary thing, for the French King, to be
 admonished in a Dream of Dreams of future Events

DREAM

French King, Lewis XIV.

Being, as it seemed to me, in my Coach near
 the City, I thought I saw the Heavens and
 the Air full in a Flame of Fire: a thick
 smoke in the mean time arising out of the
 Earth, as out of a Furnace. Whilst I considered
 what things there happened a sudden and violent
 earthquake; and the dark smoke turned instantly
 into a numerous Army of Men, who look'd all like
 Venetians, and great in all the Qualities
 of the World; whom I saw mounted on a
 great and gay dappled Horse, his Cloath
 of Gold and Silk; his Bow seemed to be of Ivory
 the Arrows of Lead; and he had a Wooden Sword
 in his hand. I saw him say these words
 "I will destroy thee, and be thou like
 evil Practices; and to cure him of his

With that, I heard a Noise, like the Noise of
 "a great number of men; and the Army
 "which I saw was swallowed up in the Earth;
 ; and

The French King's Dream.

" with their General. In the mean time, I found my
 " self near to a Wood full of Wolves, and other wild
 " Beasts; where I spoke to my Huntsmen in these
 " words; *We are like to have Game enough, let us fall*
 " *on*; and having said so, I awoke.

T H T

His Majesty, they say, is much disturbed at this
 Dream, and is very desirous to have an Interpretation
 of it, whatever it might cost: Without doubt, he has
 reason to be troubled at it, and his Anxiety is but too
 well grounded. In this Dream there is a Sequel and
 Connexion of Notices, too exact and plain to be thought
 no more but the bare transport of a disturbed Fancy,
 as most part of common Dreams are; and it is no ex-
 traordinary thing for Persons of his Character, to be
 admonished in a Dream of Dream of future Events
 that concern them. *Nebuchadnezzar*, whose Dream re-
 sembles in many things, had more than one, which
 were interpreted to him by the Prophet *Daniel*. And
 the Dream of the great Tree cut down, and fastened
 to the Earth with Bands of Iron, and which pre-figu-
 rified the Disaster of that great Monarch, does pretty
 much resemble this Dream of *Le Roi des Français*, greater
 in Ambition, Violence, and Injustice, than ever was
Nebuchadnezzar, and great in all the Qualities that
 render a Prince the Tyrant of his People, and the
 Enemy of all neighbouring States and Kingdoms.
 So that he may say with *Job*, in the seventh Chapter
 of his Book, *They search me with Dreams, and terrify*
me with Visions. And that Dream must needs be an ad-
 monition from Heaven, to reclaim him from his
 evil Practices, and to cure him of his Pride and Am-
 bition.

I cannot tell, however, whether this Interpretation;
 which he desires, would be so very acceptable unto
 him;

The French King's Dream

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him; and if he would keep his Word to the Person that should give it him, as Belshazzar kept his to the Prophet Daniel, who interpreted unto him the Sentence of Death God had pronounced against him, and which he had written upon the Wall of the Hall where he was making merry with his Favourites and Courtiers; at least it may be said, that hitherto this Monarch hath never kept Promise to Friend, nor Foe, and that no Man was ever less a Slave to his Word than he. But this humble personall protestation being made, without the expectation of any thing from his Promise, or any fear of danger from his Anger, We shall here declare our Thoughts, as to the meaning of his Dream.

The Heavens and the Air were all in a Flame of Fire, and a thick Smock ascended out of the Earth, near to which the King was in his Coach. A sight of this signifies a terrible Conflagration, so great that the Sky and Air seemed as to be thereby inflamed, and all in fire; and the more, that at the same time a thick Smock rose out of the Earth. They who have seen the burning of many Houses, have doubtless observed therein these two things, a thick and black Smock upon the Earth, and a brightness of Flame and Fire in the Air and Sky: a far off nothing is to be perceived but the Sky and Air in a red Flame; near at hand there is nothing to be seen but Smock, which takes from us the prospect of the Heavens; at a convenient distance, the Smock is to be seen upon the Earth, and the Air looking red like Fire, as like a Founder's furnace.

The King distinctly saw these two things, which is a sign that this Conflagration is not very far off, and that it is not neither as yet arrived; but that it will assuredly happen in a short time, since he saw it so plainly.

Where

The French King's Dream

now when is it to happen? not out of Reach for England but in the very Heart of the Kingdom, Britain, France, and Italy, where the King was sitting in his Chamber. The meaning of this is that as he has by terrible and frequent Fire reduced into Ashes the French, as his Enemies; so shall the like be rendered to him with Britain, and that not only the French, but France shall be destroyed by Fire, but that destruction shall penetrate into the Heart of the Kingdom, and that one or more Enemies, inflamed with Revenge, shall carry it on as far as they shall be able, and the other Royal House, where is Lewis the Great, place his Religion, and where he hath hatched to many rash and mad Projects against the Quiet and Repose of his Neighbours, and of all Europe besides.

On this Configuration then threatens the Duke, and perhaps Paris, and Lewis the Great, to be troubled and troubled with his own Affairs, to be troubled with all of all his neighbouring Kings, to be troubled with an Ambassador of France, protested that he would never receive any other Satisfaction for the Torments that have been done him by the French King, but the Pleasure that one day he should have in laying France in Ashes.

The King also sitting in his Chamber. That denotes that this Configuration shall happen on a sudden, before he have notice of the coming of his Enemies, and when he is minding nothing but his Pleasures, in going from *Madame Verulam*, and from *Verulam* to *Verulam*, and for a long time have been the Lovers of his Pleasures. The Enemy then having entered his Chamber, shall suddenly fall upon him, and the French shall be on his Drey, and shall lay waste the Country of his Delights.

Where

There

The French King's Dream

2

When I was in France, I saw a great number of men, who called of the French King's Dream, which makes the King's Dream somewhat like a Ravery; an Earthquake and a thick smoke, which instantly turns into a numerous Army of Men, all resembling Smiths. Their Hammers beat it out to be somewhat extravagant and monstrous, but it is so plentiful enough, containing Truths which shall evidently demonstrate.

There happens an Earthquake. This is the Prelude of great Revolution, for in Scripture so much is signified by an Earthquake; here it signifies, before the Conformation of France, which shall quake for Fear and Astonishment, when it shall see the Enemy within its Bowels, bringing every where Horror and Destruction, plundering, killing and burning in all places, having nothing through the excessive and ignominious war, whereupon they shall be transported.

The first and last Speech is, I charge you, it is common to quench the Fire, or rather to hinder it from proceeding any further, that shall be the numerous Army, made up of People whom I have both gathered together in a tumultuary manner, without Order or Discipline: they shall not be regular and disciplined troops, but a sort of Mob, made up of Shop-keepers and Tradersmen, who shall flock out of Paris, where there are a great many wretched poor People, whose misery admits of no other Relief, but the War.

In the King's Dream the last of Smiths. That to they are black by working at the Forge, half-cooked and half-dressed, ill armed and unskillful: in a word, very unfit for Soldiers.

The Army made up of Smiths. represents very well those Men, whose Council I think the Great hath followed:

followed in finding the interests and necessities of the
 nation, whereunto he hath directed himself. And all
 these Scoundrels are those who made the Treaty and Chain
 that were preparing for all the States of Europe. The
 King's Counsellors, amongst whom the Jesuits have
 their place, and they who laboured to put their Coun-
 sel in Execution. The Master-Quartry, both Soldier-
 and Coward-Men, the Officers of the King's Revenue,
 Excise-men and Oppressors of the People, who la-
 boured to bring all the Money of France into the King's
 Coffers and their own; the Intendants and Collectors
 of Provinces, &c.

The meaning of the King's Dream then, is this
 That the King finding himself on a sudden beset by his
 Enemies, the Courtiers shall be forced to take up Arms
 for their own Defence, and that the People and Church-
 men themselves shall be constrained to do the like. To
 follow the King, the Princes, and the great Lords &
 Court. In so much that all who had conspired in
 the Ruin of Europe, shall be beset by the same Calamities
 and pressed by the same Misfortunes, which shall ob-
 lige them to make a Vertue of Necessity, in opposing
 an Enemy who knows not what it is to pardon, or a
 New Mercy. The King himself shall appear at the
 Head of that Army and command it; armed like
 Henry as to his Legs, and mounted like St. George on
 Horse-back: and thus is it, which in the Dream
 meant by the General of that Army.

He who commanded them was mounted on a green as-
 say-dappled Horse, his Clothes were of Gold and Iron
 his Boots were of Steel, his Armour of Lead, and in his
 Wooden Sword in his Hand.

This is the true Image of the French King, who
 represents him more to the Life, than that same

Statue

Statue

The French King's Dream.

9

Statue erected for him in the *Place des victoires* by the Duke of *Fairfax*, to which the Provost of Merchants, attended by the Body of the Citizens and Sheriffs of *Paris*, made an Harangue.

The green and gray dappled Horse that carries this brave Commander, fantastically arrayed and apparelled, signifies the ambitious Designs of the French King, which have set him upon all the unjust, perfidious, and extravagant Enterprizes, that he hath undertaken against the Empire, *Spain*, and all the States bordering upon *France*, which have partly succeeded, and are represented by the green Colour of the Horse; and partly miscarried, as the grayish Colour of the same Horse denotes; that, bating Hopes and some happy Successes, is no more but a poor dull gray Beast, standing more in need of Rest than Labour. This represents also the Reign of *Louis*, and his Kingdom, which for some little time have flourished; but are now by the pernicious Designs of the Prince become abject and contemptible; the Authority of Parliaments being trampled under foot, and the People over-whelmed by Taxes, Impositions, and all the Consequences of an Arbitrary Power: Insomuch, that the Parliaments which heretofore were glorious by reason of their Authority, and the People that were happy in Wealth and Plenty, so as to have been the Wonder of all the World, and raised the Envy and Emulation of neighbouring States, are through their Misery become the Contempt and Scorn of all People.

The Apparel of Gold and Iron, wherewith this Hero is clothed, signifies his Glory, and the means whereby he hath acquired it; the Gold, to wit, hath opened the Door to his Conquests, and the Iron hath put him into Possession of the same: For, who knoweth not that this great King hath bought all that are called his

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Conquests? Was it not in this manner that he led an Army into *Holland*, to put himself into the Possession of that which before he had bought from Traitors, and the Enemies of their Country? Was it not in this manner that he seized *Valenciennes*, *Cambray*, and all *Flanders*? Was it not in this manner that *Strasbourg* fell into his hands as well as *Luxemburg*? In a word, whatever he hath conquered, he hath bought; and if he had carried his Conquests as far as he hath scattered his Gold; his Dominion had long since passed the Bounds of *Europe*. Never was Prince so covetous naturally, and yet through Ambition so prodigal; so fond of the Reputation of being Brave, and so incapable of acquiring it. And this is the Signification of the Apparel of Gold and Iron.

The Boots of Steel seem to be an useless piece in the Accoutrements of this General, but indeed they are not so; for with these Boots of Steel he hath trampled upon and crushed his People, who under his Reign are become the poorest and most unfortunate People in the World. In a word, these *Steel-Boots* are the most natural Emblem that can be imagined, for giving a lively Representation of the Arbitrary Power which this mighty King enjoys, so the great Misfortune of all his Subjects of what degree and quality soever.

Besides these pretty Boots, he is armed with a *Lead-Case*: which signifies that the Government which hath been so sweet and easy unto him, so long as he had nothing to do but to make Love, oppress his People, and, like a Fox, wage War against his Neighbours in time of Peace, is become a Burden to him now, that he must employ Force against Force in open Hostility; and that when he must come to it in good earnest, that Government which by its Weight makes him no use already, will no ways be able to save him from

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From the mortal Blow, that his Enemies will discharge upon him. He hath no Force nor Resolution then, but against his own Subjects, as the Protestants have already felt, and still do feel, after they have sacrificed themselves to his Interests and foolish Ambition. But when a declared Enemy comes in play, that great Courage and Martial Heart hath nothing to oppose him with, but a Leadn Corset that is no Proof; and that great Heart it self is no more but a piece of Lead in Armour, that is to say, a thing that can make no Resistance, and which melts at the approach of Fire.

In fine, a *Wooden Sword* is the last piece of the Armour of *Louis the Great*, which his invincible Arm beateth free naked. This is the Emblem of his Valour against his declared Enemies; and the meaning of it is, as a sense natural enough, that all sort of Arms in his Hands become a *Wooden Blade*, which can do no great hurt, being so weak that whatever it touches, or is touched by, will break it: nevertheless this valiant Sword hath already been the Subject of the Encomiums of a great many Wits, who have placed, and are entertained in the Family of this mighty Monarch, to revive the Memory of his great Actions, lest they might be lost to Posterity. I shall mention no more of them here but four Verses only, which I refer to the Judgment of the Reader.

To punish Subjects that revolt,

Who Royal Pow'r slight and deride,

Do you require a Blade & that's well;

Great Lewis has one by his side.

They were made in France about the end of the last Year, upon occasion of the Troubles in England.

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The French King's Dream.

But, as ill luck would have it, the Author of these four Verses knew not as yet, that that Maid was a wooden one, and no way fit to maintain the Interests of James the Second, and of the Prince of Wales. However that noble Sword appeared formerly to be of Wood, when *Lewis the Great* put it up, near to *Blanchain*, whither the Prince of *Orange*, now King of *England*, came to offer him Battel, and he did wisely to put it up, for fear of breaking it: for without doubt he kept it to be employed on the occasion hinted at in his Dream. Let us hear him speak, *Now is the time to fight: and he that does not, shall be defeated.* What thundering words are these? What greatness of Thought! what quaintness of Wit! what Force and Eloquence? *Now is the time to fight*; it is now resolved upon: *He that does not, shall be defeated.* Can any words express more happily what his Grand-father *Henry IV.* had often in his Mouth and Thoughts?

Either to overcome with Danger, or die with Glory. *Lewis* is resolved then to fight, not that he may overcome with Glory; but that he may not be defeated. This Expression is as good at least, as his Corseler and Sword; all are of a piece, and consist very well.

But is not that which we take for a Military Speech, a Complaint rather? Indeed, I cannot tell: Had it been an Harangue, it should have begun with these words: *Gentlemen Souldiers, Country-men, or Comrades*; which would have intimated, to whom the Discourse was directed. But on the other hand, to make a Lamentation of it, it should have begun with an *Alas*! or *Good God*! or some Tragical Exclamation: *Alas, Good God! now is the time to fight: and he that does not, shall be defeated.* Such a Discourse would not be amiss from the Mouth of an Hero armed with a Leaden Corslet and Wooden Sword.

There

The French King's Dream.

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There was a Noise like to that of two Torrents meeting one another: The Earth opens, and swallows up the Army of Smiths; and the General with the Steel-Boots.

By the Noise of two Torrents meeting one another, we have here the Representation of a Battel fought by two Armies; for the Shouts of two opposite Parties, the Sound of Drums and Trumpets mingled with the clashing of Arms, resemble the Noise of two Torrents, and the Conjunction of two Armies, the joining of two impetuous Streams which violently meeting one another, confusedly mingle their Waters and roaring Noise, whereby is excellently well represented, the Rage and Fury of two opposite Parties, and the Heat of an Engagement. This Battel then is like to be very fierce and bloody, and the Victory obstinately disputed. Take next the Event of it; The Earth opens, and swallows up the Army of Smiths, with their General. This denotes the Defeat of that Army, and the Dream presages the Death of those that compose it, who shall return to Dust, and enter into the Bowels of the Earth again; and by consequence, that *Louis the Great* shall fall the first time he draws his Sword against his Enemy, whoever that Enemy be.

But does not the Dream it self contradict this Interpretation? for *Louis the Great* finds himself lively and brisk, at the entry of a fair Wood stock'd with Wolves, Stags, and other wild Beasts, he animates his Huntsmen to the Sport, in a short Lacivick Saile, much after the same manner as the General mounted on the green and gray dappled Steed, encouraged his Soldiers to fight: May, the Exhortation it self makes a pretty gentile kind of a Verse.

Let us fall on, saith he, we're like to have Game enough.

That's.

That's all true; but, perhaps, the King added this Conclusion to his Dream, after he was awaked, because it ended not according to his Mind without this; and if so, it is not much to be heeded; but by it as it will I don't see what advantage the Dreamer can draw from thence. The King is alive after the Defeat of the Army of Spanish; therefore he dies not with them: the Consequence is bad; for it is known to all, that in France the King never dies, who does not have Possession of the Kingdom, as the Law phrases it, *il n'est pas mort*, that the Kingdom *Le Roy* survives more to the Word is the *Duchess*, who shall be *Le Roy*; and this plainly appears, because the King is a hunting of Wolves and wild Beasts, and it is known that this is the Subject the Duchess delights in, and not the King his Father, who has left off hunting ever since *Monsieur de Montpensier* got the knack of dressing himself in Distaffs scribbles taken from the Park of St. Cyr, whereof she is the Ranger, and where all the Venison and wild Fowl are tender, and of a rare and singular taste. But is there nothing of Mystery in the Wood and Wolves? Yes, the Wood signifies *France* laid waste, and turned into a Forest by our Enemies; so that it shall be peopled by Wolves, Stags and wild Beasts instead of Men. Then will the Enemies of France, who have laid it waste, shall savage themselves upon it, lay aside the Masque which they had justly conceived against this Monarchy, and make Peace with the Successor of *Le Roy de France*, who from thenceforward will have time enough to hunt Wolves, and make good Sport, as the Royal Dream does intimate, and for this he shall be obliged to the Courage and great Soul of his Father.

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As I was writing this, a great Interpreter of Pro-
 phecies, and one that hath got all *Revelations* by Henry
 me and told me, that he had found out the Signifi-
 cation of the Wolf-hunting: I shall here insert it for
 the Reader's Satisfaction.

The Wolves, said he, are the *Marguets* of *Louvois*,
 and the rest of his *Cabal*. He is a Man that hath
 done much Mischief to *France*, and of whom it
 may truly be said, *like Master, like Man*. The *Dauphin*
 has no Kindness for him; witness this dull Epi-
 gram I have seen upon that Subject.

Wolf-hunting is the Dauphin's Sport, they say;
Which, if it be a Preface, may for France:

Louvois take heed, that this great Priuer one day
Make you not in a Haler lend a Dance.

* Deriv
 from a
 word of
 signifies
 Wolf.

I know very well, continued he, this is a coarse
 Epigram, and that so make *Louvois* dance into *Haler*
 is a Figure that will not sit all down with that *Minis-
 ter of State*, nay and that it is not now adays in
 vogue at Court. But it is very well known that
 what at present is not current at Court, may here-
 after become *à la mode*. Besides, to cut a Hog's
 Throat, it is not the custom to unsheath a Blade
 hatch'd with Gold. May after all, grant the same
 thing were express'd in more neat and witty
 Terms, it could never be plainer nor more intelligible
 than it is; and I question much whether *Monsieur*
de Louvois would like it the better. That's very well
 said, answered I; but who are the *Sages* in your Opini-
 on? That is *Monsieur de Signat*, replied he, blun-
 ly upon the spot; he hath cram'd himself with
 what his Father rob'd *France* of; besides which, *de*

" dam

As

"The *Grand* hath got from the King. It's true
 "he gave him somewhat else in Exchange; and
 "they say that *Dow* the Great's Fiftall, which occa-
 "sioned the singing of *Ta Dow* so often through-
 "out the Kingdom, and which received so many
 "Blessings from the Mouths of all the People upon
 "his leaving his Majesty, was the Effect of a certain
 "Intrigue that he had with *Madam de Segneley*
 "for whose sake he had taken a Dole of Spanill
 "Flies, to enable him to keep up the Reputati-
 "on which he had acquired, of being a *Mars* in the
 "Field of Love. *Mars ad Arma Veniens*. These
 "said he, are the Wolves and Stags signified in the my-
 "sterious Dream of *Levi the Great*. But why, replied
 "I, would ye not have the Jesuits to be those Wolves
 "seeing they are ravenous Wolves in Sheeps clothing
 "and that they really are *gaping Wolves*, to use the
 "Term, the Reverend Father *La Chaise* is so fond of
 "when he would significantly express the greediness of
 "*Benefice-hunters* by whom he is bled. For all the
 "*Louvois* and *Colberts* in the World, have never done
 "the hundredth part of the mischief to *France*, that the
 "pernicious Society hath made it feel, since its Estab-
 "lishment in that Kingdom. They are Wolves and
 "Stags at one and the same time; for they are no less
 "fearful and cowardly in executing their cruel and
 "bloody Designs and Plots, when they meet with an
 "difficulty that may expose them, than they are bold
 "and daring in contriving the same. For Confirmation
 "on of this, it will be sufficient to alledge the Authority
 "of *Monsieur de Barillon* the French Ambassador in En-
 "land, and what one day he said, when it was certain-
 "ly known that the Prince of Orange was upon parting
 "from *Holland* with the Fleet, which he afterward
 "conducted to *Turkey*; for several days that Ambassador

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is wholly taken up in signing Pass-ports for those
the Society, who influence over to France in several
occasions, whereof being in Company with
some others, he broke out into these words, which
went very well with the humour of that time, at least
England: These Refractories, who have raised the Com-
motion, and caused all the Conflagration, now run for it,
and the French is to be questioned. Nevertheless he
wanted them all Pass-ports, which proved useless to
those who stay'd till the Prince arrived. "All that is
true, answered my Man: But I fancy the Jesuits
will perish in the Army of the Smiths which shall
be swallowed up in the Bath. And who has told
you, replied I, that the Lions and Calves shall not
be swallowed up with the rest, before the Wolf-
hunting begin? I did not fore-see what you now ob-
ject to me, said he. Let the Jesuits and those of
their Faction then, be the Wolves and Staggs,
I freely consent, and let them afford Sport enough
to those that run them down; but in that case
King IV, must become Protestant, and the Hunt-
men be the poor Hugonots: recalled from all the
Countries of Europe, where for the most part they
lingers in Exile; and this, methinks, is not so
easy to be done. And why so, answered I, is it
impossible that that which hath happened a thou-
sand times should again happen? and that that
Prince who is endowed with so many good Quali-
ties, hath so much Knowledge, and so good an Educa-
tion, should be sensible of the Tyranny of the Church
of Rome, and of the Miseries that the Zeal of those
Bigots has brought upon France during the two last
Ages? Is it impossible that he should do what Jean
d'Albret Queen of Navarre, and Mother to Henry IV,
did? for she was a Papist, and nevertheless em-
braced

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W

breast the Protestant Religion. Do you believe that great Priests can be ignorant how much his Father and Predecessors have been obliged to the Protestants of France? and that he gives not the sad Consideration to which the blind Zeal of Henry XIV. hath reduced them, after all the signal Services they have rendered unto him? Is it impossible that he should think of putting an end to the Desolation and Slavery which the Church of Rome hath caused, and still more causes within a Kingdom, that he looks upon as his own Inheritance, and of revenging the Death of Henry III. and Henry IV. and the Slaying of the Successors of those two Kings? All this seems to us both possible and easy for so great a Prince. I believe, that

I go further, and maintain, that as the case stands of us, we may very well expect it. He easily perceives that the Ruine of France proceeds from the Persecution which for some Years hath been raised against the Protestants, and that were it not for that Persecution, a Remedy might be found for all the Evils wherewith it is afflicted; Evils that will never have an end, whilst the Persecution lasts, or can be again renewed.

In fine, we see through God's Blessing, the Possession of Jean d'Albret, and the Issue of Henry IV. in the fourth degree, reigning gloriously in England, where they make Religion and Piety to flourish again, having restored the same, at a time when the loss of both seemed inevitable. William the great Grandson of Henry IV. by his Mother, ascends a glorious Throne, and of Prince of Orange becomes one of the most powerful Kings in the World. Why may not God Almighty take Compassion on the Dauphin of France, the great Grand-Child of Henry IV. as well as William and Mary of England, and spring as well as they from the Blood of Jean d'Albret, that Religious Prince,

Princes,

Princess, who was the First-fruits of the Martyrs
 that suffered in *France* on *St. Bartholomew's Day*? For
 my part, I cannot believe, but that the Wrath of
 God kindled against the Race of *Henry IV*, because of
 the Apostacy of that Prince, will have an end in his
 fourth Generation, and that the Lord will shew Mercy
 into thousands of the Posterity and Blood of *James*
 And I doubt not but that one day, and
 every soon too, I shall see the Successor of *Henry XIV*,
 seated in the steps of his great Grand-Mother, and be-
 come to *France* and to the true Church of *Jesus Christ*,
 what at present *William* and *Mary* are to the Kingdoms
 of *Great Britain*, and to the Church, to wit, the De-
 light of the Faith, the Love and Delight of their
 People, the Terror of their Enemies, and the assured
 Refuge of all who are persecuted for Righteousness
 sake. Whereunto my Man made answer with a hear-
 ing *James*, and I likewise said, *James*: not that I desire
 the Death of a Sinner, but rather his Conversion, and
 if possible, that he may live.

“I am break of Day, I cannot see
 “any more persons, who for some considerable time
 “before me I beheld: this I thought he who
 “used to be the most ancient, and look’d like an
 “old man, looking like to me in this manner: *James*
 “I think I see one and the same, and yet I know
 “of one that it shall be no more. Which that it
 “happened, to that the Room seem’d to be all in a
 “flame, and the flames of that lightning carried
 “away the Bowels of the four persons I had seen.
 “At this I saw a Woman mounted on a wild Goat,
 “who invited me to take the Prince of *Wales*, and
 “follow her to the Habitation of the Blessed: to the
 “led us through a thick forest, all chequered with
 “flowers, where every thing seem’d to me enchanted.
 “There

himself, who was the first-fruits of the Martyrs
 and suffered in France on St. Bartholomew's Day, 1572.

the part I cannot believe that the King of
 old killed against the Race of Henry IV. because of
 the Apostasy of that Prince will have an end in his
 fourth Generation, and that the Lord will show Mercy

into thousands of the Posterity and blood of
 And I am sure that the Lord will show Mercy
 cry out too, I will see the Successors of Henry IV.

waiting the steps of his great Grand-Mother, and be-
 come to France and to the true Church of Jesus Christ,
 what at present William and Mary are to the Kingdoms

Princess *Mary of Modena*, Wife to
James II, late King of England.

“Saturday the 1st of December, 1689, after I
 had heard Midnight Mass, I went to Bed

“somewhat melancholy; and being asleep a-
 bout break of Day, I dream’d I saw four

“unknown Persons, who for some considerable time
 stood before me speechless; till at length he who

“seemed to be the most ancient, and look’d like an
 Hermaphrodite, spake to me in this manner; Great

“Princess! yet one, and the half of one, and the quarter
 of one half, and it shall be no more. With that it

“lightned, so that the Room seemed to be all in a
 Flame, and the flashes of that Lightning carried

“away the Bowels of the four Persons I had seen.
 After this I saw a Woman mounted on a wild Goat,
 who invited me to take the Prince of Wales, and
 follow her to the Habitation of the Blessed; so she
 led us through a thick Forest, all chequered with
 Flowers, where every thing seemed to me enchanted.

The late Q. Mary's Dream.

21

There we saw a Prince, who had formerly been great, and whose right Hand and left Ear some would have cut off, but that two Monks rescued him. As he was about to speak to us, we were separated by a Whirlwind. Then we entered into a great Wood, that had no Light but what it received from the Moon; and an Earthquake happening suddenly, occasioned noisom and insupportable Vapours. This made us put to Sea upon the Ocean, where we were cast away near to the *Elysian Fields*. With that I awoke, and found my self almost drowned in the Tears and Sweat occasioned by the Trouble and agitation of the Dream.

The Interpretation.

Without doubt this Dream hath been sent from Heaven to the late Queen of *England*; and no Man will question it in the least, if he reflect on these three Circumstances: 1. That she dream'd it just after she had been at Midnight Mass: 2. That it was about break of Day, when the Vapours of Concoction being dispersed, the Soul is at greater liberty, and in a better condition to receive Heavenly Impressions: 3. In fine, that the Dream led the Princess to the Habitation of the Blessed.

The Vision then is a Revelation from Heaven, granted her by the *Virgin Mary*, at the Intercession of the Dutcheß of *Modena* her Mother, as she was indebted to the same Intercession for the holy Smock sent her from above, that restored to her the Fecundity, which the past Incontinencies and present distastes of *James II* had deprived her of; a Smock of so extraordinary Virtue, that so soon as the Princess had touched it, she instantly conceived this Prince of *Wales*, no body can tell how,

and,

The late Queen Mary's Dream.

and, which is no less wonderful, she was also brought to Bed of him without any Labour or Pain. And these Considerations should lead devout Souls into a serious Meditation on the admirable things contained in this Vision, as it shall be my Care to employ all the Knowledge I have in unfolding the Mysteries thereof.

These Mysteries have a Reference at three Times, the past, the present, and the future; what hath befallen the Princess of *Madena*, since her Elevation to the Throne of *England*; what she meets with at present; and what shall happen to her hereafter.

I begin with what is past. I see, says she, four unknown Persons, who for some considerable time stood before me speechless, &c.

These four Persons are four Religious Orders, which laboured busily in promoting the Roman-Catholick Religion in *England*, and in the Destruction of Heresy; and these were the *Carmelites*, *Dominicans*, *Franciscans* and *Jesuits*, whom, in Honour, I ought to have named first, because of their Zeal in the Service of the common Cause. It's true, there was another Order in *London* besides these, to wit, that of the *Benedictines*, who were well lodged, ate and drank well, and had all things to their Content. And if it seems strange that they were not in the Company of the other Religions in the Dream of the late Queen; I'll tell you the reason in two words; and that is, the good Fathers being content with their Condition, such as it was, were not of Opinion that any precipitate course should be taken, for fear of losing the present, which was certain, for the hope of the future, which to them seemed very doubtful. Besides, it did not much rejoice them to have the Jesuits their Companions in an Affair, wherein they perceived all the Danger to be for themselves, and the Profit for the Jesuits, who

show'd

show'd so much Zeal and Courage for no other end, but that in the School they might have a colour to pretend to the Lines there: so that if all be now lost, it is not the fault of the *Resolutions*, who sufficiently declared against the Violence and Precipitancy of their Brethren; but they have had the fate of *Cassandra*, whom the *Trojans*, to their own ruin, would never believe, tho she gave them sound Counsel, and perished her self by the Incredulity of others. It is no wonder then, if the good Fathers of the Order of *St. Bennet* kept not the Jesuits Company in the Queen's Dream, who had none about her, but such as she listened to with Pleasure, and whose fatal Counsels she followed.

These four Persons are unknown to the Princess of *Moravia*, and for some considerable time stood before her speechless: How can that agree with the Monks of the four Orders we have named? for it is not to be denied, but that the Princess knew these Orders from her very Childhood; and it cannot well be comprehended how such a busy and meddling Crew as Monks are, can stand before Kings and Queens without offering, without asking, without speaking, and without acting: These Difficulties are to be resolved.

To the first it is to be said, that the Queen of *England* in her Dream knew not these *Religions*, though she was bred up (as one may say) in their very bosom; she fancied them to have been pious and devout Soules, who having renounced the World, breathed only after the Felicity of another Life: that the Conversation they held with Men, was only to bring them nearer to God; and that they meddled not in Earthly Affairs, but with design to promote the Kingdom of *Jesus Christ*. And herein the good Princess reckoned without her Host: For who knows not that the greatest part of Monks, and above all others the Jesuits, are such Cheats.

Cheats and *Epicures*, that they will sacrifice Heaven, God, and all the Saints to the least of their Temporal Concerns? Who only pretend the Glory of God, that they may safely abuse and deceive Men; and preach up the value of Heavenly Things for no other end, but that they may have a good bargain of the Goods of this World, and have fewer Competitors in their pursuit after them. For if they meet with any that are resolved to dispute the ground with them, God knows what Methods they take with such. They who are ignorant of this, need only ask the Question of *Henry III.* and *Henry IV.* of *France*, whose Crowns could not secure them from their Conspiracies; though the former was a Catholick and a Bigot even to Superstition almost; and the other had loaded them with Favours, to the end he might engage them to be true to him. Nay, *Charles II.* of *England*, might perhaps tell us strange and true News too, which may be seen in the Narrative of *Titus Oates*. So that the Queen was not thoroughly acquainted then with these false Brethren, whom she took for Sheep, but were indeed Lions and Wolves; nay, it's possible, though she has been ruined by them, that at this very day she knows them not, nor in all likelihood ever shall, so prevalent are their Charms upon all whom once they have bewitched.

They continued some considerable time speechless. This Silence of the good Fathers, who at other times talk loud enough, when they sail never so little before the Wind, points at the time of the Reign of *Charles II.* when it was not best for them to make great Noise. Then it was that they secretly projected, what they attempted openly to have put in execution in the Reign of *James II.* and of *Mary of Modena*. Besides so long as they were taken up in fixing their Abode

in getting themselves Accommodations in procuring a
 Food for their Subsistence; and in securing themselves
 from the Harass which the Nation had conceived a-
 gainst them; they did not talk much, like Friar Fro-
 do, who delivered *Paraty* only in Monosyllables, for
 food he should be sign in feeding by unnecessary
 words; the good Fathers trouble not themselves with
 long Discourses, so long as the Concerns of the Kitchen
 are not rightly ordered; but when they have once
 made sure of that Point, it would do your Heart good
 to hear how they talk, and see how they act; where-
 upon I'll make this little Remark by the by; that
 if they be like Hogs, as their Enemies do upbraid
 them, it is not in all things; for Hogs are never quiet;
 but make a terrible Noise so long as their Belly is
 empty; but as soon as they have their fill, and they mind
 nothing than but sleeping; quite contrary to the Monks;
 who though they make a great Noise as when they are full
 up to the Throat, by this little Apology I'll make for
 them, they'll perceive I do them Justice; as *laste las*
de la virra &c. after they have ordered the Business
 of the Kitchen, then they set about themselves to
 the *Quadrille*. The most *quadrille* from the *Quadrille*
on Harp &c. *Spill is a name in the fall of time, Great*
Princes, &c. The most *quadrille*, what is the Order of the
Jesuits instituted not long since by *Ignatius Loyola*; but
 who have got the Birth right, either by the negligence
 or weakness of the other Orders, whom Age or Idle-
 ness had rendered unable or unwilling to maintain and
 defend their goodly Right. So that the last are become
 the best, and the *quadrille* News have supplanted their
 Elders, and snatched the Blessing, which did not at
 all belong to them; in short, so they are grown so
 powerful, that they are become formidable to the holy
Catholic Church, and so much that the last Pope
 seeing News of this being Dought to the Queen, fearing

fearing that, like the Queen of similar things; this
new Sect of the Church might flourish and take the
Papal Chair by Scandals removed them from being a
best thing; and thus it is said that Alexander VIII. has
some serious thoughts of ordering by his Thunder,
grains them, and quite the thing and God shall be for
now; had he been sure of his blow; but, good Mary
he knows well enough, that if he kills them, they'll
be fore not to miss him; and that makes him march
Bishops, fair and soft.
They look'd like Hermaphrodites in the Dress, be-
cause their Order is partly Secular and partly Religious;
being made up of Clerks and Laymen, soe to men-
tion the married People also that live amongst them;
They make Vows as the other Monks do, but think
themselves no further obliged by them, than they in-
terests will allow; and they concern themselves more
in the Affairs of State than in the Duties of Religion;
Thus Rather influenced by those of his So-
ciety, governs the King and Kingdom of France, much
after the same manner as Father Time governed Hugh
and during the Reign of James II. They are moreover
Hermaphrodites, because they have all the Vice of
both Sexes; the Violence of Highway Men, and the
Cunning and Impudence of Whores.

In fine, they appeared to Hermaphrodites to the
Queen, because the Character they render is ambiguous,
and may admit of two contrary Significations, which
are like the two Sides of an Obelisk rendered her-
self, both male and female, and the parts of the
Terms has some resemblance to those of the Prophet
David, and of St. John, who speak of a river of the
river, and of the seed of another.

rather make this Year, such a Year, and such
Days; and of which, according to the Coro-
mination of James and Mary, the Oracle predicted the
Ruin of the Protestant Religion in England: but it
contained a contrary Sense, which hath been verified,
when James II fled from England, forsook his Throne,
and betook himself privately into France, and from
thence into Ireland. He was crowned April 23, 1685,
and came into France in the beginning of December
1688; so this be reckoned; and it will be found to
be exactly three, the half of one, and the quarter of
one.

This Jellatious Oracle then, is much of the nature
of those of Aegons, which the Greeks called Captions,
because they always contained something that was fa-
tal to those for whom they were rendered, and which
were never understood but by the Event. In this
manner a Figure of War, which was by Magick
made to stand, foretold the Marshal of Biron the
Disaster that befel him; which the Marshal applied
to Henry IV of France, whose End was no less unfor-
tunate, than that of Biron's was. The Dream con-
tinues, With this is lightened, so that the Room seemed to be
all in a Flame, and the Flashes of this Lightning carried
away the Beams of the fair Person I had seen.

This Lightning without Thunder, denotes the News
of the coming of the Prince of Orange into England,
is called this Lightning, at a time when it was thought
the Prince and his Fleet had perished in the Storm
they met with. And that News was enough to dis-
comfit the Party of James II, there was no Battle
fought, nor Blood spilt; and when it was known that
the Prince of Orange approached to Salisbury, I panic
Fear seized and dispersed the Army of King James.
The News of this being brought to the Queen, she se-
cretly

creeds fled, and some days after the King followed him; then did the Popish Party, whereof the Monks were the Supporters, lose Heart and Courage, and thought of nothing now, but of saving themselves by flight from the Claps of Thunder, whereof this Lightning seemed to them to be the fore-runner. But all the havock that was committed on this occasion, was done by the unarmed Rabble. And therefore I must remark one thing, because it relates to the Subject in hand, tho otherwise it be not very observable. *This flashes of Lightning*, says the Dream, *carried away the Bowels of the four Persons I had seen.* The common People, who went by the name of the *Mobile*, and in allusion to the *Nobles*, would be termed *Mobility*, called the pillaging of the Houses of Papists, *gutting*: so that they carried away the Bowels of the Monks, and Friars, when they plundered their Houses, and Chapels, and all places where they suspected the Effects of the Popish Clergy, or the Ornaments of their Churches had been conveyed: thus their Bowels were carried away by the Flashes of Lightning, even that which was most pernicious unto them, and which kept them alive.

After this, says the Queen, *I saw a Woman mounted on a wild Goat, who invited me to take the Prince of Wales, and to follow her to the Habitation of the Blessed.* This is the same Woman, that St. John represents in the Book of the Revelation, that was sitting on a Scarlet Beast, to wit, the Roman Catholic Church. The Scarlet wherewith it was covered, and adorned, made that St. John knew not what kind of a Beast it was; but being now naked, it appears to be what it is, a wild Goat, the Beast in the World most proper to represent the Manners and Inclinations of the Women, whom it carries.

A Goat is a mischievous Creature; it broues on the
Leaves, Blossoms, Fruits, Bark and tender Twigs of
Trees; it is a most lascivious Beast; and the wild Goat
climbs up with ease to the Peaks of the highest Rocks,
feeds on their steep and most cragged Points, and lays
it self down to rest upon the Brinks of the most dread-
ful Precipices; wherefore the Scripture calls them *Thy-
nes Raxaram*, the wild Goats of the Rocks. In short,
it brings forth its Young with Pain and Danger.
*Knowest thou the time when the wild Goats of the Rock
bring forth?* See. All these Particulars afford so many
Characters of the holy Church of Rome, there is no-
thing but what she consumes and devours; she eats
the Fat of every thing, and leaves nothing re-
maining. She is a Church abandoned to all sorts of
Uncleanness, both of Body and Soul; that Goat hath
carried her up to the most lofty places of the Earth;
her Head ascends the Throne of Emperors, and before
the Reformation, she was got upon all the Thrones
of Europe, and lodged in all the Palaces of great Men;
she had found the means of remounting the Throne of
Great Britain, from which she had been driven above
an Age since, she is still lodged in *Switzerland*,
from whence sometime or other she'll fly out at the top
of the Chimney. So nimble she is. In short, she had
framed great Projects, and conceived large Hopes on
England, Scotland and Ireland, but the Child died in
the Birth, she has miscarried, and is dangerously ill
of it; she hath brought forth nothing but sorrow.
The wild Goat then does rarely well represent the
Features and Complexion of the Church of Rome.
And if a Souldier ride a Horse, and a Monk an Ass,
a wild Goat is the fittest Creature in the World to
carry a Harlot, such as she, into Foreign Countries.

But

But why is she naked, and why wild? She is naked, because the Church of England hath stript the Beast and the Woman, and made the best she could of their Skins, being as yet unable to eat the Flesh. The Goat is become wild, having been hunted and chased throughout England and Ireland for these hundred Years past and more. Heretofore she was so tame that with her Horns she pushed both great and small, like the He-goat that *Madam de Mairmont*'s first Husband speaks of in his Comical Romances, which spoild little Mr. *Rogotier*'s Face; but within these hundred Years this Goat hath been pretty well cur'd of her wanton Temper, and the small Commercies she hath had with the English for so long time hath made her quite wild: however her wildness hath made her the more nimble and more proper for Fatigue, which hath been very useful to her in this late Defeat, and will be so where-ever she shall meet with the same Fate, that she hath found in this Island. *She desired me to take the Prisoner of Wales, and follow her to the Habitation of the Blessed.*

Where is this Habitation of the Blessed, to which they are to go under the Conduct of a Woman mounted upon a Goat? it seems it should be that happy Abode which *Michael Scarus* discovered to the People of *Florence*, and whither *Master Simon* the Physician of *Belgae* was to have been carried upon the Back of a black horned Beast, provided he did not call upon the Name of God, nor of any Saint. The Queen of England was in that enchanted place, as *Boswell* testifies in the viii. Season of his *Damocles*, Novel ix.

But, in my Opinion, the Habitation of the Blessed whither the Princess of *Adonia*, and the young Prince are conducted, is the Land of Popery, where the Subjects kiss the Feet of the old He-goat, whose Posterior the

The 2^d Quality of Death

31

the Duke of Burgundy, and he should be made to kiss
This is the Confession that Princess hath from the
holy Catholick Church for the loss of three Kingdoms,
procured by her death. A Confession no less sweet
in the sleep, than the way to it is delightful, and
pleasant.

*She lies in through a thick Forest all enquartered with
Flowers, where every thing seemed to me enchanted.*

That Forest is France, and the Flowers wherewith
it is so enquartered, are the Honours and Reception
that were given to the Princess of Navarre, and her
miraculous Child at their first coming. These things
disarmed the furious Queen, and made her forget the
sudden change of her Fortune; but all was but En-
chantment, and Enchantments are not durable, as
having no solidity in them. So that this Princess
ought not to lay any great stress upon the good Re-
ception she met with from the King of France, nor
upon his many repeated Promises. France it self is
scolding but a Cloud, and Loos the Great the En-
chantment. Some perhaps may say that this is railing;
but it is no more than what the King himself tells
me by an Inscription put upon one of the Frontis-
pieces of *Paris*, in these express words.

*Je suis une Chair, et non une Pierre. Ruyss ordonne
L'ame de la Mortelle machine (1674) full.*

Which may be thus rendered.

*This was a Clay once, till 2000 full,
But a Palace to the World was made.*

*It is an Impious Comparison, and I shall not make
any more. But it is to be observed too, that this is the
way*

1712

way that *Urgandy*, that famous Sorcerer, in a *Castle of Gault* builds her enchanted *Castle* in the midst of *Deserts*. So that the most Christian King is as well dulle in that magical Philosophy as *Urgandy*; or her sage Husband *Alanis* ever were, and by Consequence knows more than the Duke of *Luxembourg*, who hath given or sold himself to the Devil, no body can tell for what; if one may give Credit at least to what hath been published concerning him, before the *Jesuits* reconciled him to the Favour of the most Christian King, wherein he still retains a considerable Share. The Dream goes on.

There we saw a Prince, who had formerly been great, and whose right Hand and left Ear some would have cut off; but that two Monks rescued him.

This Prince formerly great, is *James II.* bareheaded King of three contiguous Kingdoms, whom the Queen and Prince of *Wales* see in *France*, whither he came the last of the three. Some would have cut off his right Hand. This right Hand is the Arbitrary Power, which that King would have introduced into his Dominions, in imitation of *Louis XIV.* Some would have cut it off, and these are the People of *England*, that would abolish it when it attempted to have misd. Popery upon the Ruin of the ancient Laws. The left Ear is that which this Monarch lent to the pernicious Counsels of *France*, and the *Jesuits*: The meaning of all is, that they would have confined the Power of *James II.* within the Limits of a lawful Monarchy, and removed from him those who had suggested to him Counsels for subverting the Laws. Two Monks prevent the doing of this, by advising the King to fly into *France*, and he did so to his own Ruin; for the loss of that Hand and that Ear would have preserved him, and saved his Crown. So that the Council of Monks

which exhales from the Earth, is the stinking Smell of the dead Bodies of the Prisoners of Mary of England, who shall be killed by this Hardheart; for she shall be forced to look for a Refuge and a more serene and wholesome Air for her self and the Prisoners of France in some other place. well a sud b'yeast of mony
We put to Sea upon the Ocean, and were cast away near to the Elysian Fields.

The Queen does not then put to Sea upon this Channel, and consequently it is not with design to return into England, that she embarks, it is upon the Ocean, to go to the Elysian Fields. *These Fields*, according to *Virgil*, are the place of the Shades or Ghosts of Heroes after their Death; and must therefore be *Ireland*, the Residence of *Jacob II.*, who is no more but the shadow of a King; there he hath but the shadow of Subjects, the shadow of an Army, and the shadow of a Royal Revenue in the Brass Money which passes there for Silver; the shadow of all these things, I say, for the Substance is in the Hands of the King of France, or possesed by King *William*, who'll soon be Master of all. *Mary* has a mind to go to this Kingdom of Shades, to bear a share in her Husband's Misery; but she is cast away near the Island, before she can get to it; the meaning is, that she shall perish, or at least be made Prisoner, and shall never arrive in that place, which is prefigured to her by the Tears and Sweat, wherein she was almost drowned. *And I awoke, and found my self almost drowned in Tears and Sweat.*

Henry IV. of France renounced the Protestant Religion for a Crown, and was punished for it: for what he feared most, befel him, and he perished by the

The image shows a dark, almost black, textured surface. It appears to be the cover or endpaper of an old book, with a visible vertical crease or fold on the left side. There are faint, illegible markings and what might be remnants of text or illustrations, but they are too dark and obscured to be read. The texture is grainy and uneven.

1st Pami githi. nash.

"1st over 11". The King being in his coat as nearly as
 near 11 years as 11 years on a plane, and known
 very little more in the past, of which
 was formed a very numerous army of men like to
 Black. Smiling.

The only copy seems to be an amplification
 of the 16th edition which being in 11 King's hand
Colours have only very much less.